



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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| <p>1. Ask they^z you^g <i>a'n</i> (regarding) the <i>anfa'le</i>¹ (bonuses/ war-spoils); let-say [you^s]: the <i>anfalo</i> (= <i>anfa'le</i>) (are) for Allah and the messenger; so <i>ettaqo</i> (let reverentially guard you^z not to displease) Allah and let-reconcile you^z <i>thata</i> (the state of affairs) among you^b; and let-obey you^z Allah and His messenger [too], <i>en</i>(if) you^c were believers.</p> | <p>يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١﴾</p> |
| <p>2. Verily only the believers (are) who^r if Allah (had been) mentioned shuddered-she^{y2} their hearts^x (in-awe) and if (had been) recited-she^y on them His <i>Aya'te</i>^w (statements/ messages/ signs) augmented^w them belief; and on their Lord they^z trust.</p> | <p>إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾</p> |
| <p>3. Who^t <i>youqeymona</i>³ (they^z up/ sustain the prescribed obligations of) the Prayer^w and of what We provided them they^z expend.</p> | <p>الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾</p> |
| <p>4. Those they (are) the believers, (absolute)-right⁴; for them (are) ranks^w <i>enda</i> (by munificence of/ by Rule of) their Lord and a forgiveness^w and a <i>rez'qon</i>^x (provision/ victuals for sustenance)^x <i>kareemon</i>⁵ (bounteous, ennobling and of multiple uses/ effects).</p> | <p>أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾</p> |
| <p>5. As when exited you^g your^t Lord from your^t house by the right and verily a team of the believers surely (are) dislikers.</p> | <p>كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ ﴿٥﴾</p> |
| <p>6. They^z dispute you^g in the right^x after what (it^x) manifested, as if only they^z (are being) driven to the death while they look.</p> | <p>يُحَادِّثُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾</p> |
| <p>7. And <i>edb</i> (when/ since) promises you^b Allah <i>ebda</i>^w (lone/ any-one)^w (of) the <i>ta'efa'tay'ne</i>^w (band/ group/ party)^{w6} surely</p> | <p>وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ</p> |

¹ The word “*anfala*” is plural of “*nafaylah*,” linguistically speaking, a feminine gender noun, meaning “bonus” or “extra!” However, the word came to be understood and referred to by many Qur'an commentators as “*ghanam*” = “booties!” But, some insist that the “*anfala*” are the bonuses given above the normal or what is expected, hence the name! Some say such “*anfala*” were not legitimate for other people but Allah legitimized them for the Muslims, hence they are “*bonuses*!”

² The word “*وجل*” means *shuddered and awed* the heart, see البصائر!

³ That is they up/sustain/maintain the dues necessary!

⁴ The Arabic text says: “*حقًا*,” not “*حق*,” i.e. the word “*حقًا*” = absolute objective noun, used for *strengthening*, indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي!

⁵ The word “*kareem*” = “*كريم*” is a subjective, singular, masculine noun! It has no exact English equivalent, as explained at length in footnote 28 of the Introduction! Summarily it means *bounteous and of multiple uses/ effects*!

⁶ The word “*طائفة*” has many meanings, such as: *piece, group* (one to a thousand), *portion, she-circumambulator*! However, here “*الطائفتين*” means “*الغير*” or “*النفير*,” the caravan or the Quraysh people who mobilized to rescue or help Abu Sufyan against the Muslims! He headed a caravan enroute to Mekkah with all Quraysh's merchandise!

[it^w] (is) for you^b; and you^z long⁷ to other than the thorn-possessor⁸ (to) be for you^b; and Allah wants to right the right by His words^w and [He] cuts off *da'bera*⁹ (rear-most/last) (of) the disbelievers.

أَنهَا لَكُمْ وَتَوَدُّونَ أَنْ غَيْرَ ذَاتِ
الشُّوْكَةِ تَكُونَ لَكُمْ وَيُرِيدُ اللَّهُ
أَنْ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ
دَابِرَ الْكَافِرِينَ ﴿٧﴾

8. To right the right^x and invalidate the falsehood^x and albeit disliked (it) the criminals.

لِيُحَقِّقَ الْحَقَّ وَيَبْطِلَ الْبَطْلَ وَلَوْ
كَرِهَ الْمُجْرِمُونَ ﴿٨﴾

9. Edb (when/since) *tastagbetho* (you^x seek-help/ rain of) yourⁿ Lord so [He] *estajaba*¹⁰ (favorably-answered) for you^b: surely I am supplying you^b by a thousand of the angels, successors.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ
لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ
الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾

10. And not made it^x Allah except a *bushra*^w (a pleasing-tiding)^{w11} [and] to tranquilize by it^x yourⁿ hearts; and not the triumph^x except from *ende* (by munificence of/by Rule of) Allah; verily Allah (is) Mighty, Hakeemon¹² (infinite *hekma*¹³ Possessor).

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى
وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ
إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿١٠﴾

11. Edb (when/since) overlays you^b the drowsiness^x a security^w from Him; and [He] repetitively descends on you^b from the sky^w water^x to purge¹⁴ you^b by it^x and (to) undo [He] a'n (off) you^b the Satan's *rejza*¹⁵ (successive: convulsive and perturbing torment), and to bind [He] on yourⁿ hearts¹⁶ and firms [He] by it^x the feet.^w

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ
وَيُنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً
لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رَجْزَ
الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ
وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

12. Edb (when/since) reveals¹⁷ your^t Lord to the angels: surely I am with you^b so let-firm you^z whom^r they^z believed; [I] will cast in the hearts (of) whom^r they^z disbelieved the dread, so let-strike you^z over the necks^w and let-strike you^z of them every fingertip¹⁸.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي
مَعَكُمْ فَثَبَّتُوا الَّذِينَ آمَنُوا
سَأَلَتِي فِي قُلُوبِ الَّذِينَ كَفَرُوا
الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ
وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

13. *Tha'leka* (that-afar-it/that) (is) because verily they, mutually they^z contended Allah and His messenger;

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ ﴿١٣﴾

⁷ The word “تَوَدُّونَ” translated as “long you” means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what many long for is *not* going to happen!

⁸ This “thorn-possessor” is yet another Arabic-tongue expression, meaning “the armed/fighting power” ones!

⁹ The Qur’anic phrase: “Then (had been) cut off *da'bera* (rear-most/last of) the people” = “قَطَعَ دَابِرَ الْقَوْمِ” is yet another of the lofty Arabic tongue expressions, meaning *uprooted the peoples’ rear-most, i.e. the last person* = دَابِر of such people!

¹⁰ The word “استجاب,” is answered plus *made available* what was requested, i.e. “favorably answered.”

¹¹ Here again there is *no single word* in English for the noun “بُشْرَى” so we resort to transliteration and parenthetical explanation! So, *bushra* (a pleasing-tiding)! And “بُشْرَى” unlike its verbal conjugates, throughout The Qur’an *always* uses it for the “*khayrey*” (desirables, goodnesses, worthinesses)!

¹² See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

¹³ See the *Lexicon* attached to this Translation for “*hekma*”

¹⁴ That is to “purge” you from “*janabali*” “جَنَابَة” or the “great incidence,” as *opposed* to the “lesser incidence” when one breaks his “*wodho'a*” = *cleansing for Prayer performance*. See attached *Lexicon* for this Translation.

¹⁵ The word “رَجَز” has several meaning: successive: *convulsive and perturbing torment*! Also it includes Satan’s whisper, sin, offense, and idol or worship of idols! See اللسان!

¹⁶ The expression “to bind [He] on your hearts,” is *figurative Arabic tongue expression* meaning: *gave patience and strengthened the resolve*!

¹⁷ The word “يُوحِي” is rooted in “وَحَى أَوْ أَوْحَى” which denotes at least *six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded)! And “الوحي” is *fire or king*! See اللسان!

¹⁸ The word “بَنَان” means the *fingertip* or the *finger* on the basis of *calling the whole by its part*, i.e. to strike every part of their bodies. Also “بَنَان” could mean *place of abode*, so it could mean strike them in every abode.

and whoever [he] mutually contends Allah and His messenger, so surely Allah (is) severe (in) the punishment.	وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٣٦﴾
14. <i>Thalekum</i> (he-afar-collective-you/that) so let-taste it ^x you ^z ; and verily for the disbelievers (is) 'The Fire's ^w torment.	ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿٣٧﴾
15. O you who ^r they ^z believed: if met/encountered you ^c whom ^r they ^z disbelieved marching then let-not turn/-diverge you ^z to them the <i>adba'ra</i> (rears).	يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْآدْبَارَ ﴿٣٨﴾
16. And whoever [he] turns/diverges (to) them then-day his <i>dobora</i> (rear), except (as) a shifter/maneuverer for a fight or a swerver/incliner to a <i>fe'aten</i> ^w (band/ party-/group) ^w , then <i>qad</i> (already and affirmatively) <i>ba'a</i> ([he] deservedly incurred) by a wrath from Allah and his abode/lodging (is) Hell ^w and wretched (is) the destiny.	وَمَنْ يُولِهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٣٩﴾
17. So not killed them you ^z [and,] but Allah killed them; and not threw you ^g <i>edh</i> (when/since) you ^g threw, [and,] but Allah threw; and to essay the believers from Him an essay <i>hasanan</i> (ultimately meritorious deed); verily Allah (is) <i>Sameeon</i> (Acute-Hearer, Enabler of others to hear/ favorable Answerer to prayer), Omniscient.	فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُ إِذْ رَمَيْتُ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٤٠﴾
18. <i>Thalekum</i> (he-afar-collective-you/that) and surely Allah (is) enervator (of) the disbelievers' scheme.	ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنٌ كِيدِ الْكَافِرِينَ ﴿٤١﴾
19. <i>En</i> (if) <i>tastaftaho</i> ¹⁹ (you ^z seek: opening/ overwhelming victory) so <i>qad</i> (already and affirmatively) came (to) you ^b the <i>fathom</i> ²⁰ (opening); and <i>en</i> desist you ^z , then it ^x (is) <i>khayron</i> (choicer/ worthier) for you ^b ; and <i>en</i> you ^z revert [We] revert ²¹ ; and never enriches ²² a'n (off) you ^b your ⁿ <i>fe'ato</i> ^w (band/ party/ group) ^{w23} a thing, and albeit swelled ^w [i ^x] and verily Allah (is) with the believers.	إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿٤٢﴾
20. O you who ^r they ^z believed let-obey you ^z Allah and His messenger and let-not divert you ^z a'n (off) him while you ^f hear ²⁴ .	يَأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٤٣﴾
21. And let-not be you ^z like who ^r said they ^z : we heard while they hear not.	وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٤٤﴾
22. Verily the evilest of the <i>dawabbe</i> (she-moving-creatures)	إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الضُّمَمُ ﴿٤٥﴾

¹⁹ The word "تستفتحوا" means you seek the opening i.e. *overwhelming victory*.

²⁰ By way of *sarcasm* the *mushrekeen* (polytheists) were seeking victory by saying: "(O, Allah): if was this, it^x (is) the right^x from *endaka* (springing from You, by Your Rule), then [You] rain down on us stones from the sky^w or come [You] (to) us by a painful torment," as stated in *Ayah* 32 of this *Surah*, so Allah answered them by saying: "came to you^x the opening (*overwhelming victory*).". So word "الفتح" means "*overwhelming victory, i.e. victory, besting and rule*" see *الراغب*!

²¹ That is if they *revert to fight the Muslims Allah will then revert to help the Muslims to defeat them again!*

²² The word "تغني" has double meanings: (1) *enriches*, (2) *suffices*! But "enriches" includes suffice and not vice versa! As "enriches" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffices" meets the present needs of a specific task! Hence "enriches" is superior!

²³ That is the party of the disbelievers (the polytheists).

²⁴ That is you "hear" The Qur'an, the messenger speaking, or his exhortations!

<p>enda (by Rule of) Allah (is) the <i>ssommo</i> (deaf people), the <i>bokmo</i>²⁵ (born dumb-mute people), who^r not reason they^z.</p>	<p>الْبَكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٥﴾</p>
<p>23. And had Allah knew in them <i>khayran</i> (worthiness/goodness/desirables) surely [He] (would have made) them hear, and if [He] (had made) them hear, surely (would have)diverted they^z while they (are) shunners.</p>	<p>وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مَعْرُضُونَ ﴿٢٦﴾</p>
<p>24. O you who^r they^z believed: <i>estajeebo</i>²⁶ (let-compliantly-answer you^z) for Allah and for the messenger if [be] summoned you^b for what vivifies you^b and let-know you^z that Allah interposes between the <i>mar'ee</i>²⁷ (mature-/perfect manliness possessor) and his heart and verily to Him you^z (shall be) thronged.</p>	<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٧﴾</p>
<p>25. And <i>ettaqo</i> (let reverentially guard you^z) an essay not assuredly betides whom^r <i>dhalamo</i>²⁸ (they^z wronged) of you^b particularly; and let-know you^z that Allah (is) severe (in) the punishment.</p>	<p>وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٨﴾</p>
<p>26. And let-remember you^z <i>edh</i> (when/since) you^r (were) a few <i>musta'dh'afoona</i>²⁹ (you^z being deemed weaklings) in the land^w you^z fear that abduct/snatch you^b the mankind, then [He]: lodged/retreated you^b and [He] supported³⁰ you^b by His succor and <i>razaga</i> ([He] provided) you^b of the goodies^{w31} <i>la'alla</i> (craving currently unavailable deed that/ perhaps) you^b thank you^z.</p>	<p>وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ وَزَوَّدَكُمْ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٩﴾</p>
<p>27. O you who^r they^z believed let-not betray you^z: Allah and the messenger and³² betray you^z yourⁿ <i>amana'te</i>^{w33} (duties/ obligations/ responsibilities)^w while you^z know.</p>	<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنِيَّتَكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٣٠﴾</p>
<p>28. And let know you^z: that only yourⁿ possessions and children (are) an essay^{w34}, and verily Allah has a great remuneration.</p>	<p>وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٣١﴾</p>
<p>29. O you who^r they^z believed: <i>en(if) tattaqo</i> (you^z reverentially guard not to displease) Allah, [He] makes for you^b a criterion and [He] expiates a'n (off) you^b yourⁿ <i>sayye'aa'te</i>^w</p>	<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ</p>

²⁵ The words “بَكْمٌ، صَمٌ” are plural nouns while their closest English corresponding equivalents are adjectives and so no plural for either except to associate the respective word with a plural noun people! Hence, my transliteration!

²⁶ The word “يَسْتَجِيبُوا” is rooted in “استجاب,” meaning: favorably/ compliantly answered, not just answered! See الهادي

²⁷ See the Lexicon attached to this Translation for the differences between: the man=الرجل, and the human=الإنسان, and person=الشخص, the *mar'o* = المرء, being the mature/perfect manliness possessor! Although in English the word “one” seems to be an acceptable approximation for “المرء,” the Lexicon explains why we cannot use this seemingly acceptable way!

²⁸ See the Lexicon attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronged”

²⁹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

³⁰ The word “أَيَّدَكُمْ” comes from the “أَيَّدَ” which is that “(divine) Might,” as in the *Ayah*: “And the Heaven We built it by (divine) Might” (51: 47), a kind of “Might” which Allah alone possesses!

³¹ The word “طَيِّبَاتٍ” = “goodies” = “goodies,” w= a feminine gender means any thing delectable and legitimate!

³² The reader should note that the Arabic is “أَمَانَاتِكُمْ” with a “kasrah” not a “fatha” on the “ت” indicating that there is an omitted مضاف = أصحاب = “owners of” Also the “و” is “و المعية أو المصاحبة” = the simultaneity or concomitance, meaning you betray not Allah and the messenger and your amanat!

³³ See the Lexicon for this Translation for this very important and hefty word, however in this context and Allah knows best, it is the religious duties and obligations.

³⁴ See the Lexicon for this Translation for a fuller definition of this very multifaceted meaning!

(demeritorious-deeds) ^w and [He] forgives for you ^b ; and Allah (is) possessor (of) the munificence the great.	عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٨﴾
30. And <i>edb</i> (when/since) machinate by you ^g who ^r they ^z disbelieved to restrain ³⁵ you ^g they ^z or [to] kill you ^g they ^z or [to] exit you ^g they ^z ; and they ^z machinate and Allah machinates, and Allah (is) <i>khayro</i> (choicer/-superior/ worthier) (of) the machinators.	وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٩﴾
31. And if (to be) recited on them Our <i>Aya'te</i> ^w (Qur'anic statements) said they ^z : <i>qad</i> (already and affirmatively) we heard; if ³⁶ we will surely (we could have) said like this; <i>en</i> (not) this ^x except fables (of) the [firsts] (ancients).	وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٠﴾
32. And <i>edb</i> (when/since) said they: ^z <i>Allhumma</i> ³⁷ (O, Allah): <i>en</i> (if) was this, it ^x (is) the right ^x from <i>endaka</i> (springing from/ by Rule) (of) You ^g , then let-[You ^s] ill-rain* on us stones from the sky ^w or <i>ea'teena</i> (let-[You ^s] betide/ come to us) by a painful torment.	وَإِذْ قَالُوا اللَّهُمَّ إِنْ كُنْتَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿١١﴾
33. And not[was] Allah to torment them while you ^s (are) in them; and not [was] Allah tormenting them while they <i>yastaghferona</i> ³⁸ (they ^x seek-forgiveness) [from Allah].	وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿١٢﴾
34. And what (is) for them that not Allah torments them while they ^z repel <i>a'n</i> (off) The Mosque ^x The Sacred, and they ^z were <i>en</i> (not) its ^x <i>aw'leya</i> ³⁹ (guardians-/ allies); not its ^x <i>aw'leyao</i> (= <i>aw'leya</i>) except the <i>muttaqoona</i> (the reverential guarders against Allah's displeasure), [and,] but most (of) them know not.	وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَائِهِ إِلَّا الَّذِينَ آمَنُوا وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٣﴾
35. And not [was ^x] their prayer ^w <i>enda</i> (at/ by) The House ^x except a whistling ^x and a clapping, ^w so let-taste you ^z the torment by what you ^c were disbelieving you ^z .	وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٤﴾
36. Verily who ^r they ^z disbelieved, they ^z expend their possessions to repel <i>a'n</i> (off) Allah's path, so they ^z shall expend it ^w ; afterwards it ^w is/be on them <i>hasratan</i> ⁴⁰ (ardent contrition) ^w ; afterwards they ^z (shall be) worsted; and who ^r they ^z disbelieved to Hell ^w (they shall be) thronged.	إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنِ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ مُحْرَقُونَ ﴿١٥﴾
37. To distinguish Allah the <i>khabeetha</i> ^x (wicked/ ill-natured)	لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ

³⁵ That is to *imprison* you!

³⁶ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when!” See **إبن هشام** **المغني للبيب**، **ابن هشام**!

³⁷ The expression “اللهم” = “يا الله” means a call of *invoking/ supplicating/ beseeching* Allah!

*The word “أمطر” is always for the ill or evil consequences, whereas “مطر” for the good result. See **الراغب**!

³⁸ The word “يستغفرون” = “يطلبون الغفران” = “they seek forgiveness!” In English there is *no seemly way* to say: “يستغفرون” *per se*! So I settled for saying: “they seek forgiveness!”

³⁹ The word “أولياء” could also mean: friends, protectors!

⁴⁰ The word “حسرة” is “أشد الندم” see **التاج**! Thus we *qualify* the word “contrition” by *ardent* to indicate such *strength* of contrition!

<p>^x from the good^x and makes [He] the <i>khabeetha</i> some of it^x on some, then [He] heaps them together, then [He] makes/emplaces it^{x41} in Hell^w; those, they (are) the losers.</p>	<p>وَيَجْعَلُ الْخَبِيثَ بَعْضُهُ عَلَى بَعْضٍ فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَئِكَ هُمُ الْخَسِرُونَ ﴿٦٧﴾</p>
<p>38. Let-say [you^s] for whom^r disbelieved they^z: <i>en(if)</i> they^z cease, (<i>it shall be</i>) forgiven for them what <i>qad</i> (<i>already and affirmatively</i>) antedated, and <i>en</i> they^z return then <i>qad</i> (<i>already and affirmatively</i>) proceeded ^w the dispensation^{w42} (<i>of</i>) the [firsts] (<i>ancients</i>).</p>	<p>قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرَ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٦٨﴾</p>
<p>39. And let-mutually fight them you^z so-that not (<i>there</i>) be^w a <i>fetnaton</i>^w (<i>disbelief/ tumult</i>)^w and the religion^x all (<i>of</i>) it^x be^x for Allah; so <i>en(if)</i> they^z desisted then verily Allah by what they^z work (<i>is</i>) <i>Basseeron</i> (<i>keen: Seer-comprehensive Knower of the facts and their ultimate consequences</i>).</p>	<p>وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ أَنْتَهُوا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٦٩﴾</p>
<p>40. And <i>en(if)</i> they^z diverted, then let know you^z that only Allah(<i>is</i>) yourⁿ Guardian, <i>ne'ama</i> (<i>most excellent</i>) (<i>is</i>) the Guardian and <i>ne'ama</i> the <i>Na'sseero</i> (<i>iterative-Succorer</i>).</p>	<p>وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَانَكُمْ نِعَمَ الْمَوْلَى وَنِعَمَ النَّصِيرِ ﴿٧٠﴾</p>
<p>41. And let-know you^z that only (<i>what</i>) you^c booty-netted of a thing^x so surely for Allah (<i>is</i>) its^x fifth and for the messenger and for the kin possessors and the orphans and the poor⁴³ and son (<i>of</i>) the path (<i>the wayfarer</i>), <i>en(if)</i> believed you^c were by Allah and what We descended on Our <i>abde</i>⁴⁴ (<i>a slave</i>) the Criterion's Day, day met the <i>ja'm'aa'ne</i> (<i>the twain opponent: hosts/ multitudes</i>), and Allah over every-thing (<i>is</i>) Omnipotent.</p>	<p>وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْرَئِ السَّبِيلِ إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنْزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ أَجْمَعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧١﴾</p>
<p>42. <i>Edb</i> (<i>when/since</i>) you^f (<i>were</i>) by the valley's [the] hither bank and they (<i>were</i>) by the valley's the uttermost bank; and the caravan (<i>is</i>) lower than you^b; and had you^c mutually promised (<i>each other</i>) surely (<i>would have</i>) differed you^c in the appointment; [and,] but to finish Allah a matter [was] <i>mafoolan</i>⁴⁵ (<i>that which is inevitably done/ fulfilled</i>), to perish who^p [he] perished because⁴⁶ (<i>of</i>) an evidence^w and lives who^p [he] lived because (<i>of</i>) an evidence^w; and verily Allah surely (<i>is</i>) <i>Sa'meeon</i> (<i>Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer</i>), Omniscient.</p>	<p>إِذْ أَنْتُمْ بِالْعُدُوَّةِ الدُّنْيَا وَهُمْ بِالْعُدُوَّةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَا خْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِنْ لَيَقْضِ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٧٢﴾</p>

⁴¹ Once the wicked is *heaped* ("some of it on some?"), then the *whole heap* is set to Hell!

⁴² The word "dispensations" = "سُنَن" plural for "سُنَّة" also it means the "laws" or "ordinances!"

⁴³ For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction! The word "poor" stands for the *singular* or the *plural*, although some time for the plural: "poor-people!"

⁴⁴ The word "abde" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this *Translation* for an elaboration!

⁴⁵ The word "mafoolan" = "مَفْعُولًا" is an *objective, singular masculine noun*, no English equivalent for it *per se*!

⁴⁶ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*!

43. *Edb (when/since)* Allah shows you^g them in your^t *mana'me* (sleep-vision/sleep) a few, and had [He] evinced you^g them many surely (*would have*) faltered you^c and mutually altercated⁴⁷ you^c in the matter; [and,] but Allah saved; verily He, (*is*) Omniscient by (*what*) the chests possess.
44. And *edh (when/since)* [He] shows you^b them *edh'e eltaqaytom* (*met/encountered you*) in yourⁿ eyes^w a few and [He] lessens you^b in their eyes^w so that Allah finishes a matter [was] *mafoolan*⁴⁸ (*that which is inevitably done/fulfilled*), and to Allah (*is to be*) returned the matters.
45. O you who^r they^z believed if met/encountered you^c a *fe'atan*^w (*military: band/party/group*)^w then let-firm you^z and let remember you^z Allah multitudinously, *la'alla* (*craving currently unavailable deed that/perhaps*) you^b prosper you^z.
46. And let obey you^z Allah and His messenger and let not mutually altercate you^z then you^z falter and yourⁿ wind^w goes^w/departs^{w49}; and *issber* (*let-hold on patiently*) you^z; verily Allah (*is*) with the *ssabereena* (*they who have patience*).
47. And let-not be you^z like whom^r they^z exited from their homes^w insolently and in ostentation (*to*) the mankind and they^z repel *a'n* (*off*) Allah's path and Allah by what they^z work (*is*) Surrounders.
48. And *edh (when/since)* adorned for them the Satan their works and [he] said: no overcomeer for you^b today of the mankind, and verily I am a neighbor for you^b; then *lamma* (*when/whence*) mutually saw^w the *fe'ata'ne*^w (*two military: bands/parties/groups*)^w recoiled [he] on his both heels⁵⁰ and said [he]: verily I (*am*) a disclaimant/absolver⁵¹ (*of myself*) from you^z, verily I see what not you^z see and that I fear/know⁵² Allah and Allah (*is*) severe (*in*) the punishment.
49. *Edb (when/since)* say the hypocrites, and who^r in their hearts an illness⁵³ deluded these, their religion; and

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَايِكَ قَلِيلًا
وَلَوْ أَرْنَكُهُمْ كَثِيرًا لَفَشِلْتُمْ
وَلَتَنْتَرَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ
سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَقُّتُمْ فِي
أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ
لِيَقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا
وَالِلَّهِ اللَّهُ تَرْجَعُ الْأُمُورُ ﴿٤٤﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ
فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا
لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَتَزَعَّوْا
فَتَفْشَلُوا وَتَذْهَبَ رَاحَتُكُمْ وَأَصْبِرُوا
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ
دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ
وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ
بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ
وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ
مِنَ النَّاسِ وَلِيَ جَارَ لَكُمْ
فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ عَلَى
عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ
إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ
اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ
فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلَاءِ

⁴⁷ The word "تنازعتم" of "المنازعة" = "الخصومة" See اللسان!

⁴⁸ See footnote 1903 above, for "mafoolan!"

⁴⁹ Literally "your wind goes/departs" = "تذهب ريحكم" This is Arabic tongue expression, as victory comes through the wind, which Allah sends to accomplish the victory! It is stated in the Hadeeth that the Messenger (SAWS) said: "I was given victory by 'as-Saba' (an Easterly wind) and Aad was destroyed by 'ad-daboor' (a westerly wind).

⁵⁰ The "recoiled he upon his heels" is an Arabic tongue expression, meaning drew backward without turning!

⁵¹ The word "بريء" "فعل" or "بمعنى 'فاعل'، 'على وزن 'فعليل'، 'بريء'، 'بمعنى 'فاعل'، 'مasculine, singular noun'!" In this case, "بمعنى 'فاعل'، 'مasculine, singular noun'!" Thus, "disclaimant" in the sense of disclaiming what they do! In other words, he disclaims/absolves himself from such associations!

⁵² Linguistically the word "خفت" carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

⁵³ The word "illness" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing!

whoever [he] trust on Allah, then verily Allah (is) Mighty Hakeemon ⁵⁴ (infinite bekma ⁵⁵ Possessor).	دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٥٤﴾
50. And if ⁵⁶ [you ^s] see <i>edh</i> (when) <i>yatawaffa</i> (meet and receive while before dying) whom ^r they ^z disbelieved the angels, they ^z strike their faces and [their] rears and (say they): let-taste you ^z the burning's torment.	وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٥﴾
51. <i>Tha'leka</i> (that-afar-it/that) (is) by what advanced ^w your ⁿ hands ^{w57} and verily Allah (is) not <i>dhallamen</i> ⁵⁸ (injustice-doer) for the <i>abeede</i> ⁵⁹ (worshippers/ submitters/ slaves).	ذَلِكَ بِمَا قَدَّمْتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ﴿٥٦﴾
52. As Pharaoh's <i>aal'e</i> (family/ house/ kin/ chiefs/ followers) wont/praxis and who ^r (were) of before them they ^z disbelieved by Allah's <i>Aya'te</i> ^w (miracles/ signs/ proofs) so took them Allah by their offenses; verily Allah (is) strong, severe (in) the punishment.	كَذَّابٌ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٧﴾
53. <i>Tha'leka</i> (that-afar-it/that) because verily Allah was not a changer (of) a boon ^{w60} <i>an'amaha</i> ⁶¹ (graced it ^w [He] bounteously and ennoblingly/ the most desirable and delighting boons) on a people until they ^z change what (is) by (i.e. within) their selves ^w ; and verily Allah (is) <i>Sa'meeon</i> ⁶² (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer), Omniscient.	ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٨﴾
54. As Pharaoh's <i>aal'e</i> (family/ house/ kin/ chiefs/ followers) wont/praxis and who ^r (were) of before them they ^z denied by their Lord's <i>Aya'te</i> ^w (signs/ proofs) then We perished them by their offenses and We drowned Pharaoh's <i>aala</i> , (<i>aal'e</i>), and all were <i>dha'lemeena</i> ⁶³ (injustice-doers).	كَذَّابٌ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ وَكُلٌّ كَانُوا ظَالِمِينَ ﴿٥٩﴾
55. Verily the evilest (of) the <i>dawabbe</i> (she-moving-creatures) <i>enda</i> (by Rule of) Allah, (are) who ^r disbelieved they ^z so they believe not.	إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٦٠﴾

⁵⁴ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

⁵⁵ See the *Lexicon* attached to this Translation for “bekma”

⁵⁶ See footnote 1893 above regarding “لو”

⁵⁷ The expression: “what put forth their hands” means what they did, themselves!

⁵⁸ The word “ظالم” means *multitudinous injustice-doer*. The negation of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah! That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*! Therefore, *negating the bigger* benefits *automatically negates the smaller one*! Clearly Allah is *exalted and is beyond any need*. So He does not wrong at all!

⁵⁹ The word “عبيد” = “slaves, worshippers, submitters” means *all Allah's creatures of humans or Jinn*! So, if they are His “عبيد,” then no one else “owns” them, hence they are *all free* from any human bondage!

⁶⁰ See the *Lexicon* attached to this Translation for the word “نعمة” the *next best approximation* in English for “نعمة” is “boon!” in fact there is *no English equivalent per se* for “نعمة” as “نعمة” means: (1) a *gender noun* denoting the *few* and the *multitudes* of its various meanings, (2) *salvation*, (3) *good condition all around*; and (4) *the aright-guidance to Islam*!

⁶¹ The word “أنعم” in “أنعمت” denotes *five distinct ideas*: (1) *said: yes*, (2) *perfected the deed* (being done), (3) *did the most desirable and delighting deed*, (4) *was bounteous in giving*, and (5) *granted*. There is *no English word* to express all the various ideas denoted by “أنعم” So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*! The pronoun “ha” in “an'amaha” refers to the boon!

⁶² See the *Lexicon* attached to this Translation for this multi-meaning word = “السميع”

⁶³ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

56. Who^r you^g covenanted of them afterwards they^z breach their covenant in each [once^w] (time^w) and they, not *yattaqoona* (they^z reverentially guard not to displease Allah).

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾

57. So if [you^r] assuredly grab⁶⁴ them in the war, then *sharred*⁶⁵ (let-you^s deterrently-disperse) by them whom^p (is) behind⁶⁶ them, *la'alla* (craving currently unavailable deed that/perhaps) they *yadhdhakekarona* (repetitively-reminisce).

فَإِذَا تَشَفَّفْتَهُمْ فِي الْحَرْبِ فَشَرِدْ بِهْمِ مِّنْ خَلْفِهِمْ لَعَلَّهُمْ يَذْكُرُونَ ﴿٥٧﴾

58. And if [you^s] assuredly⁶⁷ fear of a people a treachery, so *anbeth* (let-forsake/abandon [you^s]) to them on a *sawa* (mutual equality); verily Allah loves not the traitors.

وَإِذَا تَخَافَتْ مِنْ قَوْمٍ خِيَانَةً فَاَنْذِرْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ ﴿٥٨﴾

59. And let-not assuredly reckon who^r disbelieved they^z surpassed⁶⁸ (Us) they^z verily they enfeeble⁶⁹ not.

وَلَا تَحْسِبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِيَّاهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾

60. And let-prepare you^z for them what you^z could of force^w and of the steeds^w *reba'tte*⁷⁰ (mooring myriads of steeds), you^z terrify⁷¹ by it^x (i.e. the preparedness^x) Allah's foe⁷² and yourⁿ foe; and others of lesser than/-excluding them not know them you^z, Allah knows them; and whatever you^z expend of a thing in Allah's path, (it^x is to be) fulfilled⁷³ to you^b while you^f (are) not *todh'lamoona*⁷⁴ (to be wronged you^r).

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ ﴿٦٠﴾

61. And *en(if) janabo* (inclined they^r) for the peace^{w75} so *ejnah* (let-incline [you^s]) for it^w and let-trust [you^s] on Allah; verily He, He (is) The *Sa'meeo*⁷⁶ (The Acute-Hearer/he Enabler of others to hear/favorable Answerer to prayer), The Omniscient.

۞ وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

62. And *en(if)* they^z want to deceive you^g then verily your^t sufficiency⁷⁷ (is) Allah; He Who supported⁷⁸ you^g by His succor and by the believers.

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾

⁶⁴ The word “تَشَفَّفْتَهُمْ” rooted in “تَشَفَّفَ” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “ظفر به” “صادف” “أدركه ببصره لحدة في النظر” respectively! See *البصائر* and *اللسان*! I chose “grab” as it obviously includes “meet” and “sight” as you cannot grab without “sighting” and “meeting!”

⁶⁵ The word “شَرِدَ” means disperse in a manner to deter others, i.e. “deterrently-disperse!”

⁶⁶ That is, those who are in the same disposition.

⁶⁷ This “assuredly” is to intensify the word “fear,” as the Arabic is “تَخَافَنَّ” not “تَخَافُ”

⁶⁸ The word “surpassed” here means escaped Allah’s penalty!

⁶⁹ Similarly, “enfeeble” here means: they are unable to weaken Allah’s design to penalize them.

⁷⁰ The word “rebatt”=“رباط” has many meanings, among them: posting for Jihad a group of five horses and above.

⁷¹ To “terrify” means to fill with intense fear or overwhelm with fear and thus win without a fight! Thus, such a measure is to prevent war from happening in the first place!

⁷² The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see *الهادي* and *اللسان*!

⁷³ The word “يُوفَّى” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! So, “يُوفَّى” means to be endeavored and gathered the last part of an obligation and fully fulfilled it!

⁷⁴ The word “wrongs” has myriads of meanings, among them: curtails or diminishes, as in this *Ayah*!

⁷⁵ That is they inclined to the concept^w w/ fact^w / idea^w of (reconciliation, peace and submission) x!

⁷⁶ See the *Lexicon* attached to this Translation for this multi-meaning word = “المسمع”!

⁷⁷ The word “حَسْبُكَ” = “في حسبك” = “المصدر” = “المصدر” = the infinitive noun of the verb, making it standing for the strongest action of the verb!

63. And [He] attuned among their hearts, had you^g spent what (*is*) in the Earth^w together not attuned you^g among their hearts, [and,] but Allah attuned among them; verily He (*is*) Mighty Hakeemon⁷⁹ (*infinite hekma*⁸⁰ Possessor).

وَأَلْفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ
مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَفْتَ
بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ اللَّهَ أَلَفَ
بَيْنَهُمْ ۚ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

64. O, you the Prophet, your^t sufficiency (*is*) Allah and who^p *ettaba'a* ([he] closely-followed) you^g of the believers.

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ
اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾

65. O, you the Prophet: let-incite/urge [*you*^s] the believers over the fighting; *en*(*if*) be of you^b twenty *ssabe-roona*^x (*they who possess patience*)^x they^z (*would*) over-come two hundreds; and *en* be of you^b a hundred^w they^z (*would*) overcome one thousand^x of whom^r they^z disbelieved, because verily they (*are*) people (*who*) not understand they^z.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ
عَلَى الْقِتَالِ ۚ إِنْ يَكُنْ مِنْكُمْ
عِشْرُونَ صَبَرُوا يَغْلِبُوا مِائَتِينَ
وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا
أَلْفًا مِنَ الَّذِينَ كَفَرُوا ۚ بِأَنَّهُمْ
قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾

66. Lo! Now lightened Allah *a'n*(*off*) you^b and [He] knew that in you^b (*is*) a weakness; so *en*(*if*) be of you^b a hundred^w *ssa'berraton*^w (*they who possess patience*)^w they^z (*would*) overcome two hundred^w and *en*(*if*) be of you^b a thousand^x they^z (*would*) overcome two thousands^x by Allah's leave, and Allah (*is*) with the *ssa'bereena*^x (*they who possess patience*)^x.

أَلْقَى خَفَفَ اللَّهُ عَنْكُمْ وَعَلِمَ
أَنَّ فِيكُمْ ضَعْفًا ۚ إِنْ يَكُنْ
مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا
مِائَتِينَ ۚ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ
يَغْلِبُوا أَلْفِينَ بِإِذْنِ اللَّهِ ۚ وَاللَّهُ مَعَ
الصَّابِرِينَ ﴿٦٦﴾

67. Not [was] for a Prophet to be for him captives until *youthkhen*⁸¹ ([he] overwhelms and exhaustively weakens the enemy) in the land^w; you^z want the world's^w transient and Allah wants the Hereafter's^w and Allah (*is*) Mighty, Hakeemon⁸² (*infinite hekma*⁸³ Possessor).

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى
حَتَّى يُثْخَرَ ۚ فِي الْأَرْضِ تُرِيدُونَ
عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾

68. *Lawla* (*had it not been for*) a book from Allah preceded surely *massa* (*touched/betided*) you^z in what you^c took a great torment.

لَوْلَا كَتَبَ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ
فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾

69. So let-eat you^z of what *gha'nema* (*booty-netted*) you^c goodly legitimate and *ettaqo* (*let-reverentially guard you*^z not to displease) Allah, verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا
وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٩﴾

⁷⁸ The word “أَيَّدَ” from “الأيَّدَ” which is *exclusively Allah's Migh*⁸¹! Thus, anywhere in the Qur'an we meet “أَيَّدَ” it is always a “support” from Allah alone, and no other entity could match, hence it is “divine!” There is no English word to describe such “أَيَّدَ” The word “support,” obviously is not sufficient to indicate the implication of “أَيَّدَ”

⁷⁹ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

⁸⁰ See the *Lexicon* attached to this Translation for “bekma!”

⁸¹ The word “أَثخنَ” linguistically means overwhelmed and prevailed. And “أَثخنَ” also means exaggerated in wounding the enemy. And “أَثخنه” means weakened him. And “أَثخن في الأرض” means got a hold of, prevailed over and became the master over the territory! And in Hadeeth Aaeysba: “لَمْ أَثْنِبْهَا حَتَّى أَثْنَتْ عَلَيْهَا أَيُّ بَالِغَتْ فِي جَوَابِهَا وَأَقَمَّتْهَا.” means I exaggerated in my response to her until I confounded her! Thus, literally means got a hold of it, prevailed and became the master over its territory! At-Tabary, a noted Emam in the Tafseer of the Qur'an says for “أَثخنَ” means overwhelmed, prevailed over and gained mastery. Thus, this Ayah does not say “أَثخنتموهم قتلاً” but says “أَثخنتموهم” That is got a hold of, prevailed over and became the master over their territory! Therefore, and Allah knows best “أَثخنتموهم” must be taken for its linguistic implication and not necessarily to mean “أَثخنتموهم قتلاً.” However, some Tafseer books say that “يُثخنَ” means exaggerate in the killing of the polytheists! In summary, based on the aforesaid, I think “أَثخنَ” mean took hold of, prevail over and continue to have mastery over the territory.

⁸² See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

⁸³ See the *Lexicon* attached to this Translation for “bekma!”

70. O, you the Prophet, let-say [you^s] for whomever (are) in yourⁿ hands^w of the captives: *en* (if) knows Allah in yourⁿ hearts *khayran* (worthiness/goodness-/desirables) you^a *khayran choicer/superior-/worthier* than of what (had been) taken from you^b and [He] forgives for you^b and Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

يَتَأَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ
مِنَ الْأَسْرَىٰ إِنْ يَعْلَمِ اللَّهُ فِي
قُلُوبِكُمْ خَيْرًا يُؤْتِيَكُمْ خَيْرًا مِّمَّا
أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ
غَفُورٌ رَحِيمٌ ﴿٧٠﴾

71. And *en* (if) they^z want your^t betrayal⁸⁴, so *qad* (already and affirmatively) betrayed they^z Allah of before, then [He] enabled [you^f] of them⁸⁵, and Allah (is) Omniscient, *Hakeemon*⁸⁶ (infinite *bekmah*⁸⁷ Possessor).

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا
اللَّهَ مِنْ قَبْلُ فَأَمْكَنْ مِنْهُمْ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٧١﴾

72. Verily who^r: believed they^z and emigrated they^z and *jahado*⁸⁸ (they had earnestly exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) by their possessions and their selves^w in Allah's path, and who^r lodged/retreated they^z and succored they^z those, some (of) them (are) *aw'leyao*⁸⁹ (guardians/allies) (of) some; and who^r believed they^z and not emigrated they^z not for you^b of their guardianship of a thing until they^z emigrate; and *en* (if) *istanssara*⁹⁰ (they^z sought succor of) you^b in the religion then (it is) on you^b the succor, except over/on a people between you^b and [between] them *meetha-qon*^x (ratified-covenant)^x; and Allah by what you^z work (is) *Basseeron* (keen: *Seer/comprehensive Knower of the facts and their ultimate consequences*).

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا
وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا
أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا
لَكُمْ مِنَ وَلِيَّتِهِمْ مِنْ شَيْءٍ حَتَّىٰ
يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي
الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ
قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

73. And who^r disbelieved they^z some (of) them (are) *aw'leyao*⁹¹ (guardians/allies) (of) some, *ella* (unless) you^z do it^{x92} *takon* (it^w be) a *fetna'ton* (disbelief/tumult-/subterfuge) in the land and a big corruption.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ
وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾

74. And who: believed they^z and emigrated they^z and *jahado* (they earnestly exerted their utmost mental, physical and possessional efforts fighting/striving) in Allah's path, and who^r lodged/retreated they^z and they^z succored, those, they (are) the believers (absolute)-right⁹³, for them

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ
ءَاوُوا وَنَصَرُوا أُولَٰئِكَ هُمُ

⁸⁴ The expression “إن يريدوا خيانتك” = “if they want your betrayal,” is open to two interpretations: (a) they want to betray you, or (2) they want you to betray! The correct interpretation in this great *Ayah* is (a)!

⁸⁵ That is He empowered you over them!

⁸⁶ See *Lexicon* attached to this Translation for regarding “الحكيم” and “حكيم”

⁸⁷ See the *Lexicon* attached to this Translation for “bekmah”

⁸⁸ The word “Jahado” = “جاهدوا” = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word “جاهد” is root word for “Jihad,” which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

⁸⁹ The word “أولياء” could also mean, among them: protector, friend.

⁹⁰ The word “استنصروكم” = “طلبوا نصركم” = “[they] sought your succor” In English there is no seemly way to say: “استنصروكم” *per se*! So I settled for saying: “[they] sought your succor!”

⁹¹ See footnote 1947 above regarding “أولياء”!

⁹² That is you, as believers, ally yourselves with other believers!

⁹³ The Arabic text says: “حقاً,” not “حق,” i.e. the word “حقاً” = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي

a forgiveness ^w and a *rez'qon*^x (provision/victuals for sustenance) ^x*kareemon*⁹⁴ (bounteous/ennobling and of multiple uses/effects).

الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٥﴾

75. And who^f believed they^z from after and emigrated they^z and *jahada* (they exerted their utmost mental/physical and possessional efforts fighting in Allah's cause) with you^b so those (are) of you^b and the *arham*⁹⁵ (maternal/paternal kins) possessors some (of) them worthier by some in Allah's Book, verily Allah by every-thing (is) Omniscient.

وَالَّذِينَ ءَامَنُوا مِن بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٦﴾

⁹⁴ The word "*kareem*"= "كَرِيم" is a subjective, singular, masculine noun! It has no exact English equivalent, as explained in length in footnote 28 of the Introduction! Summarily: bounteous, ennobling and of multiple uses/effects!

⁹⁵ The word "أَرْحَامُ" rooted in "رَحِمَ" from "الرَّحْمَةُ" which is "forgiveness, sympathy, and mercy" and rooted in all that is the "رَحِمَ" = "womb!" Thus, one's relatives from the mother's side are "أَرْحَامُ," as they related through the same womb! See البصائر! However, stated in "اللسان" the "relatives" from the father's side "أَقْرَابُ," are also "أَرْحَامُ," I believe because all are rooted in "الرَّحْمَةُ," hence all maternal/paternal kins are "أَرْحَامُ!"